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but in another we are more accurately informed (p. 283). Rufinus's Latin versions of Origen's works are euphemistically called "translations" (p. 501). It is unfair to Cyprian, if to no others, to assert that all which was greatest in Christian literature down to the year 313 had been written before the year 230 (p. 157). There is carelessness in citing titles: e. g., Irenæus is credited with having written a "*Refutatio*" (p. 112), and Tertullian's work *De testimonio animæ* has received the gratuitous addition of "naturaliter christianæ" (p. 187).

We have noted the following typographical errors: P. 3, for Neumann's "*Römische Staat*" read *Römischer Staat*. P. 51 (twice) for "Funck" read Funk. P. 157, for Celsus's *Ἀληθὺς Λόγος* read *Ἀληθὺς Λόγος*. P. 161, for Origen's *Περὶ Ἀρχῶν* read *Περὶ Ἀρχῶν*. P. 118, for metaphysical "identities" read entities.

The attempts at bibliography form the worst feature of the book. Very few of them are up to date. At the head of each chapter references to the literature are meager, and resort is had to the inconvenient device of a bibliographical appendix (added at the instigation of the editors?), which is also very unsatisfactory. Chapter XIX., on "The Clergy," refers to only two authorities; one is Bingham, the other still older. For information on "Objects of Worship" (p. 451) we are referred to nothing more recent than 1755! But it is only fair to Dr. Rainy to add that his own history is much more up to date than his literary references.

This book illustrates the disadvantages which inhere in the production of a "series." Drs. Briggs and Salmond started out to give the world a modern and scholarly theological library. But it appears to have been impossible to secure uniform merit in all parts of the series. It would have been a notable achievement indeed if all the volumes could have reached the high level of Driver's *Introduction to the Literature of the Old Testament*, or McGiffert's *History of Christianity in the Apostolic Age*.

JOHN WINTHROP PLATNER.

Life and Letters in the Fourth Century. By TERROT REAVELEY GLOVER, M.A. (Cambridge: The University Press; New York: The Macmillan Co. 1901. Pp. xvi, 398.)

Books like this go far toward withstanding the anti-classical tendency of modern education. It is an encouraging sign of the power which Greek and Roman culture still possess that we should have Comparetti's great work, and that it should be followed by such books as Dill's *Roman Society*, Taylor's *Classical Heritage of the Middle Ages*, and the work before us,—to mention no others. To be sure, none of these books deals directly with the classical period. Yet through the history and literature of the early Middle Ages through knowledge of its social life, and through observation of the working even of the decadent classical spirit, we may learn to seek the fountain-head, whence these streams flowed. So we are grateful to Professor Glover, and the rest, for their leadership

in this educational circuit. We enjoy tarrying with them by the way, for they offer us pleasant fruits, if not the apples of the Hesperides or the honey of Hymettus, and from them we derive needed refreshment for our inevitable journey through certain barren stretches of the modern world.

Mr. Glover's book is made up of historical and literary essays. The author truly says of the fourth century that its literature is hardly known to-day, even to educated men. By "reading across the period" he hopes to show that it is not without vitality and interest, and we may say, once for all, that he succeeds. The writers discussed include Ammianus Marcellinus, Julian, Quintus of Smyrna, Ausonius, Symmachus, Macrobius, Augustine, Claudian, Prudentius, Sulpicius Severus, Palladas and Synesius. If the treatment of a few of these seems to lack freshness, it is not because the author is not independent, but because other scholars have recently traversed the same ground. It is hard to say much that is new about Julian, interesting as that emperor undeniably is. Dill has, if anything, overemphasized the history of Symmachus. Harnack's admirable pamphlet on Augustine's *Confessions* leaves little more to be said on that subject. But no one can read Mr. Glover's charming account of Ausonius, or of Synesius, without wishing to know them better. The chapters on "Women Pilgrims" and "Greek and Early Christian Novels" will open a new field to those not already familiar with the history of the early Church. As for Quintus of Smyrna, Macrobius and Palladas, they may be said to have needed this re-introduction to the modern world.

It is no reflection upon Mr. Glover's learning to say that the essays are not always critical. He does not write wholly, or even mainly, for experts, but addresses the more general audience of cultivated men and women everywhere. Accordingly he writes, not with the technicalities of criticism, but with insight and fairness, with sympathy and appreciation. In the general history of the period he follows Boissier, making frequent appeal also to Seeck. On the patristic side his authorities are not so good. We have noticed an occasional slip with reference to the Church, but mostly on controverted points, where difference of opinion is pardonable. The reviewer thinks it entirely inadequate to say that the episcopate grew out of the presidency of Roman (Christian) burial associations (p. 16). A perusal of Conybeare's book entitled *Philo about the Contemplative Life* ought to have convinced Mr. Glover that Philo did write that work after all (p. 360). The *Life of Antony* may very well be from Athanasius's pen, in spite of Weingarten's effort to reclaim it "for its anonymous author" (p. 386).

Our author's English style is on the whole unusually good, so that his occasional lapses into carelessness are all the more surprising. We struggle in vain to disentangle the mixed metaphor, when we read that "sudden wealth joined forces with a flippant scepticism to sap the Roman character" (p. 4); and we wonder whether it was Hibernian humor which made Mr. Glover say that the plague "contributed to the depopulation" of the empire (p. 8). We like better to call attention to his

fine metrical translation of Prudentius's description of heaven and hell (p. 259), which shows him to be possessed of no mean literary gifts. On the whole the book is to be distinctly commended.

JOHN WINTHROP PLATNER.

Kulturgeschichte der Neuzeit. Vergleichende Entwicklungs-
geschichte der führenden Völker Europas und ihres sozialen und
geistigen Lebens. Von KURT BREYSIG. Zweiter Band. Alter-
thum und Mittelalter als Vorstufen der Neuzeit. Zweiter Hälfte.
(Berlin: Georg Bondi. 1902. Pp. xxxix, 519-1443.)

A BOOK with the title of *Kulturgeschichte* comes ill-recommended to American readers. The German word *Kulturgeschichte* is about equivalent to kaleidoscope. A book appears with a number of interesting facts arranged in the frame of some theory, the next book shows the same facts broken up in new combinations; the pictures are brilliant, the books are easy reading, but the increase of knowledge with the turn of the kaleidoscope is desperately small. There are honorable exceptions to this, Lippert's book, for instance, and among the exceptions the present volume by Breysig will take its place. The author is known already to the stricter class of historians by his work on the history of Brandenburg. While he has devoted to the history of the Brandenburg finances and estates the painstaking care in investigation and the sober exposition which those subjects demanded he has taken the opportunity in his lectures at the University of Berlin to develop his gift for generalization in the line of sociology and the philosophy of history, and he presents in this essay the product of a combination of philosopher and historian. It is proper and necessary, as he has said elsewhere, for historians to pause sometimes in their accumulation of details, and to take stock in general terms of the advances that they have made; he has set himself to this task in the present work, of which the first volume appeared in 1900, and which will require a number of volumes yet for its completion.

The volume under review, covering the Middle Ages to the thirteenth century falls into two parts, of which the first is devoted to the rise of Christianity. This topic, more important, as Breysig says, than all others in the spiritual development of mankind, has already been worked up so thoroughly that he has wisely restricted his treatment of it to less than two hundred pages. In that compass he describes, in a rationalistic but thoroughly sympathetic tone, the development of the Christian dogma and the Church, and gives an appreciation of the significance of Christianity to civilization. Breysig treats the religion almost entirely from the standpoint of social, not personal, humanity, and from that standpoint finds the effect of Christ's teachings to have been, in briefest terms, an elevation of the individual, but the repression of personality (p. 602). "Jesus' Religion war aller geistigen, politischen und materiellen Kultur abgeneigt" (p. 587).